

THE

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SHEKEL



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Jewish Contributions to American Music



IRVING BERLIN

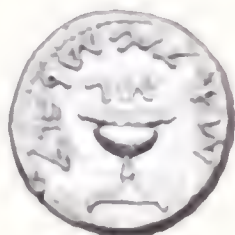


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MEL WACKS, EDITOR

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Celebrating May as Jewish American
Heritage Month



**JEWISH
AMERICAN
HERITAGE MONTH**

WHAT'S NEW?



SHEKEL PRIZE PRESENTATION

In March, at the monthly meeting of the Israel Numismatic Society at the Kadman Numismatic Pavilion at the Ha'aretz Museum in Tel Aviv, one of the members of the Judging Committee, David Hendin (right), presented the inaugural Shekel Prize Medal to Yoav Tzahi, author of "Khirbet Qeryata Vol. 5-1 Excavation Report 2007-2013, The Numismatic Finds, Coins and Related Objects."

THE DANCE OF THE COIN

The mysterious appearance in Julia Walker Jewell's wallet of a 1942 German coin she found when paying for a cup of coffee has inspired her symphonic work *The Dance of the Coin*. "I don't know how it got there. I have no idea. It had a swastika on it. And I mean, I was just frozen," Jewell said, still amazed when thinking of that moment. She began reading extensively -- poetry from Holocaust victims, and accounts of the wives of German officers and officials implementing Hitler's "final solution." The Wilmington [North Carolina] Symphony premiered *The Dance of the Coin* on February 3. You can hear a piano version at <https://soundcloud.com/user-299478818/the-dance-of-the-coin>.



COUNTERFEIT NIS 5 COINS

In January, Israeli police arrested two men in the southern city of Arad for allegedly counterfeiting hundreds of thousands of NIS 5 coins that are virtually indiscernible from the originals. The two men, one of them a 40-year-old engraver from the port city of Ashdod, were running the workshop out of an innocuous-looking industrial building. They are also suspected of forging ancient coins that may have been sold to collectors. Warrant Officer Asher Elimelech, who heads the police's southern district fraud investigations unit, said "He used special materials that made it hard even for Bank of Israel staff to discern [the fakes] from authentic coins."



ANCIENT ASHDOD COIN DISCOVERED NEAR JERUSALEM

Israeli authorities inaugurated a nature park near Jerusalem after five years of archaeological excavations at Ein Hanya. The Israel Antiquities Authority revealed some major findings at the site, including one of the oldest coins ever discovered in the Jerusalem area-- described as an ancient drachma "minted in Ashdod by Greek rulers between 420 and 390 BCE."



TRUMP ON HALF SHEKEL



Hamikdash Betzion (The Temple in Zion) has issued a half-shekel "coin" which the Torah mandates every Jewish male must donate to the Temple, with a weight of 9.5 grams of pure silver.

On the obverse of the "coin" is a picture of the Temple with the inscription "Half Shekel." On the other side is a bust of President Donald Trump, alongside Cyrus, King of Persia, who made the building of the Second Temple possible. Below them is the inscription, "Cyrus - Balfour - Trump - Declaration 2018."

Prof. Hillel Weiss, Chairman of the organization "Hamikdash Betzion" (The Temple in Zion), says that the motivation to feature the image of the President of the United States on the coin is gratitude for his support of Israel and especially for the recognition of our sovereignty over Jerusalem." "This is an historic act for which the Jewish people are grateful," says Weiss, who believes that the declaration sets off a process at the height of which the Temple will be rebuilt. For further information visit en.hamikdash.org.il

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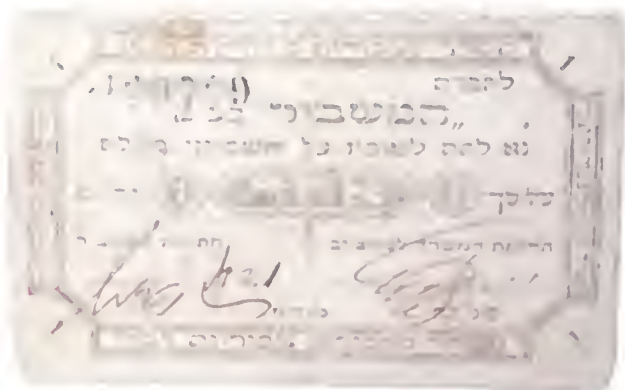
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in AMERICA (G.M. SEIXAS). HE SERVED in



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KENTUCKY & ILLINOIS. He was the
1st JEWISH RESIDENT of QUINCY
& POSTMASTER (1849-53). As a
FRIEND of ABRAHAM LINCOLN
(and the PERSON WHO CONFIRMED
with his PARTNER HENRY ASBURY,
the CANDIDACY of LINCOLN for
PRESIDENT). He was APPOINTED
by the PRESIDENT for another TERM
as POSTMASTER from 1861 UNTIL

his DEATH in 1864. FOUR of his SONS FOUGHT
for the CONFEDERACY & 2 OTHERS were with
the UNION. His SON CHARLES RECEIVED a
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CELEBRATING THE THEME OF JEWISH AMERICAN HERITAGE MONTH: *Jewish Contributions to American Music*

"Irving Berlin has no place in American music -- he is American music."

By Mel Wacks

The son of a cantor, Irving Berlin was born Israel Baline on May 11, 1888 near the Siberian border in the Russian village of Tyumen. An anti-Semitic pogrom in 1893 persuaded his father to bring the entire family, including eight children, to New York.

In 1924, songwriter Jerome Kern observed "Irving Berlin has no place in American music. He is American music," Berlin songs include America's unofficial national anthem "God Bless America," as well as perennial standards "Easter Parade" and "White Christmas," plus about 1,500 more for which he wrote both music and lyrics.

Irving Berlin was honored in 1944 by the National Conference of Christians and Jews for "advancing the aims of the conference to eliminate religious and racial conflict." Five years later, he was honored by the New York YMHA as one of "12 outstanding Americans of the Jewish faith." And in recognition of the song "God Bless America," Mr. Berlin was presented with a special Congressional gold medal in 1954 by President Eisenhower. Earlier, the composer had assigned the copyright to the God Bless America Fund, which has raised millions of dollars for the Boy Scouts and Girl Scouts.



This is what Irving Berlin's unique gold Congressional Medal looks like. First time published! Designed by Gilroy Roberts.

Private Law 536, Chapter 522 reads:

AN ACT Authorizing the President to present a gold medal to Irving Berlin. Be it enacted that the Senate and House of Representatives of the United States of America in Congress assembled, That the President is authorized to present, but not in the name of Congress, a gold medal of appropriate design to Irving Berlin, in recognition of his services in composing many patriotic songs, including God Bless America, which became popular during World War II. The Secretary of the Treasury shall strike and furnish such medal to the President. There is authorized to be appropriated the sum of \$1,500 to carry out this Act. Approved July 16, 1954

Usually, bronze copies of Congressional Gold Medals are produced by the U.S. Mint, for sale to collectors, however these were not produced as per Berlin's wishes. These photos were obtained by Mel Wacks from the Department of the Treasury under the Freedom of Information Act—and this is the first time that pictures of Irving Berlin's Congressional Gold Medal have been published.



President Eisenhower presenting Irving Berlin with his Congressional Gold Medal on February 18, 1955

Following a gala 100th birthday celebration concert at Carnegie Hall, Morton Gould, president of ASCAP, said that "Irving Berlin's music will last not for just an hour, not for just a day, not for just a year, but always." Not bad for a poor immigrant who had only two years of formal schooling and who never learned to read or write music!🎵



Irving Berlin's Jewish American Hall of Fame plaque by Marka Somogyi, 1988. Irving Berlin is the only person inducted into the Jewish American Hall of Fame, for whom no medals were produced to appear on his statue. This plaque hangs along with the other Jewish American Hall of Fame plaques at the Virginia Holocaust Museum.



Irving Berlin plaque by Neil Estern, commissioned by the Berlin family. Bronze, 10 x 9 x 16. 1996. Photo courtesy of the National Portrait Gallery.



Irving Berlin bronze 39mm medal issued as a Famous Masons Medallion, a Scottish Rite Masonic Commemoration, in 1998. It has sold recently on ebay for under \$10.



Irving Berlin 100th birthday (1988) bronze 38mm medal by Alex Shagin. This was cast from a struck 1 oz. pure silver medal (identical except that metallic content was indicated above eagle).



CELEBRATING THE CENTENNIAL OF LEONARD BERNSTEIN'S BIRTH AND THIS YEAR'S THEME OF JEWISH AMERICAN HERITAGE MONTH

Jewish Contributions to American Music

Leonard Bernstein was born in Lawrence, Massachusetts on August 25, 1918. When his aunt sent her upright piano to the Bernstein home, 10 year old Fenny looked at it, hit the key, cried "Ma, I want lessons," and the rest is history.

In 1943, Bernstein was appointed assistant conductor of the New York Philharmonic Orchestra. A few months later - at the age of 25 - Fenny burst on the national music scene when he substituted at the last minute for an ailing conductor. His brilliant performance earned a tremendous ovation from the audience, and an enthusiastic review on the front page of *The New York Times*.

Bernstein was named music director of the New York Philharmonic in 1958, becoming the first American born person to head a top symphony orchestra. In his 11 years in this position, the New York Philharmonic enjoyed unparalleled

success and prestige - and the orchestra's recordings became best sellers. His association with the Israel Philharmonic began shortly after the establishment of the Jewish State, when Bernstein conducted seven official concerts in Jerusalem, Tel Aviv and Haifa.



Leonard Bernstein medal by HW - 25mm, 9.6 gm - 900 fine gold. Photo courtesy of Mel Wacks

Continued

Bernstein's classical works include ballets (Fancy Free, Dybbuk), operas (Trouble in Tahiti, A Quiet Place), and symphonies (Jeremiah, The Age of Anxiety, Kaddish). Many regarded him as

the potential savior of the American musical, because of shows like Wonderful Town, Candide and West Side Story. Bernstein also wrote the score of the motion picture On the Waterfront.



Leonard Bernstein medal by Marika Somogyi (1993) 2 inches, bronze. Courtesy of the Jewish-American Hall of Fame

One of Leonard Bernstein's greatest achievements was bringing music to the masses via television, beginning in 1957 on the "Omnibus" program, and then as host of the New York Philharmonic's Emmy Award-winning "Young People's Concerts." One critic wrote:

"Bernstein lured us onto the stage with him, holding us with his every word until, miraculously, we actually began to understand how music worked and what made it beautiful." Leonard Bernstein was widely regarded as the most gifted and versatile American musician of the 20th century.☐



National Arts Club Medal of Honor, presented to Leonard Bernstein "For Distinguished Service to Music" on March 21, 1968



Portrait by the then with the Royal Philharmonic Society gold medal presented to him in 1870. It was awarded in 1870, the Centenary of Beethoven's birth, to celebrate the close relationship between the Society and the composer. The medal bears the image of Beethoven depicted by Schaffner in the iconic RPS bust, and has become one of the most privileged honors in the world of music.

Source: www.amuseum.org/jahit/virtour



TO CELEBRATE JEWISH AMERICAN HERITAGE MONTH IN MAY, WE ARE PLEASED TO PUBLISH FOR THE FIRST TIME THE STATEMENT ON JEWISH AMERICANS MADE BY CONGRESSMAN BRAD SHERMAN, ON THE OCCASION OF 350 YEARS OF JEWISH LIFE IN AMERICA (1654-2004).

"May the Children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants... there shall be none to make him afraid."

-George Washington, 1790.

With these words President Washington welcomed the Jewish people to the United States, initiating a unique and historic relationship between a new nation and an ancient people. There are more Jews in the United States than there are anywhere else in the world, including Israel. Beyond Israel, nowhere are Jews more welcome, more appreciated and more free to pursue their hopes and dreams than in America. Immigrants built the U.S. And the Jewish people serve as the archetype for all the oppressed and persecuted who have landed on America's shores.

In August of 1654 the first Jews stepped foot in what would become the United States. Since that time, there has been an uninterrupted Jewish presence. In the 19th and early 20th century, waves of

European Jews immigrated to America. Like other immigrants, Jews fled religious intolerance for a land of liberty and freedom of opportunity. The Jewish people have been invaluable to America's success and vitality. They began with the worst jobs in the poorest ghettos, yet within a generation produced doctors, business owners, lawyers professors and soldiers.

Jewish Americans have fully immersed themselves in American public life. In 1844, Lewis Charles Levin became the first Jewish member of congress. He was followed a year later by David Levy Yulee, America's first Jewish Senator. In 1914 Moses Alexander won office as the first Jewish Governor. President Woodrow Wilson nominated Louis Brandies as the first Jewish Supreme Court justice in 1916. In 2000, Joseph Lieberman became the first Jewish vice-presidential nominee. These men pioneered a legacy of civic activism and engagement that all Jewish Americans strive to fulfill. It is a responsibility I do not take

lightly as a member of the United States House of Representatives.

The Jewish American civic tradition extends beyond the halls of government. During every great American struggle, Jews have stood alongside their fellow Americans and fought the battle of freedom. Bernard Gratz was a leader in movement to boycott British goods before the Revolutionary War. Haym Salomon's financial contributions helped fund the revolution itself. Ernestine Rose fought for women's rights throughout the 1800s. In World War I 212,000 American Jews served in the United States military, many of them fighting for their adopted home against their native lands. American Jews again answered their country's call in the 1940s, when 762,000 served in World War II.

Captain Ben Salomon is an ideal example of a Jewish American serviceman. As a medic at the Battle of Saipan in 1944, Captain Salomon sacrificed his own life while covering the retreat of enlisted medics and wounded men against overwhelming enemy forces. It was an honor for me to recognize Captain Salomon's heroism by helping to secure him a Medal of Honor, awarded posthumously in 2002. That honor was enhanced by the knowledge that my father, Maurice Sherman, bravely fought in the same battle where Captain Salomon gave his

life. Both their efforts, and those of so many other American Jews, will never be forgotten.

Since World War II, Jewish Americans have continued to serve their local communities as well as the country. The Jewish contribution to charitable efforts ranging from health issues, to stood along side African American in their fight for civil rights. Whatever the worthy cause, Jews have accepted the challenge with the rest of the country and sought to make a difference.

In the arts Jewish Americans have also distinguished themselves. Artistic expression by Jews reflects more than Jewish life, it reflects American life. The plays of Arthur Miller, the poetry of Emma Lazarus and Allen Ginsberg, and the books of Michael Chabon and Ellie Wiesel have left an undeniable mark on the culture and character of the United States. From my home in Southern California comes the most dominant art form of the last hundred years, cinema. The films of the Marx Brothers, Woody Allen and Steven Spielberg have taken on a cultural significance beyond their Jewish roots. They are enjoyed and appreciated across all religious, cultural and linguistic barriers.

Through centuries of participation, Jews have made an invaluable contribution to the culture and prosperity of the United States. Eventually, the United States cease being an adopted

Continued

home, and became a native nation for the Jewish people. The Jewish American's commitment to our nation demonstrates that Jews share the values of all Americans. This commitment to freedom, liberty and democracy is also shared with Jewish people all over the world.

The history of Jewish American is the history of all American.

They have fought in bitter battles, suffered grave defeats and enjoyed sweet victories. They have never failed the country that welcomed them with open arms. In return, the United States has provided Jews the freedoms they so dearly value. Together, we all stand as part of the mosaic of America, ready to face the challenges of the future.☒



Asser Levy, the First Jewish Settlers in America, and the Mill Street Synagogue medal by Alex Shagin (1999). 2 inches, bronze. Courtesy of the Jewish-American Hall of Fame.



Official medal commemorating 350 Years of Jewish Life in America by Dana Krmsky 3 inches, 8 oz., bronze. The obverse features a group of men, women and children on a journey of liberation; the lines and stars are a reference to the American flag. The circumferential quote is from Leviticus (that is also inscribed on the Liberty Bell) in both English and Hebrew: "Proclaim liberty throughout all the land." The reverse is inscribed with a large portion of George Washington's letter to the Hebrew Congregation of Newport, including the immortal words "the Government of the United States, which gives to bigotry no sanction, to persecution no assistance," above a modern city skyline. Courtesy of the Jewish-American Hall of Fame.

JOEL ISKOWITZ AND NARRATIVE ART ON U.S. COINAGE AND MEDALS

By Michael “Miles” Standish

Continued from Cover Story: Monthly Supplement

Reflecting on his work with coinage during a 2015 interview, Joel Iskowitz said, “it’s very gratifying to think that my art work has such wide reach, though a majority don’t know who I am and don’t even know that it’s an artist that creates these miniature works of art.” This quotation reveals a great deal about the philosophy of a man who is a giant figure in the creation of recent American coinage, even if he is known only to a small numismatic circle. Designing coinage, he attests, is a high honor, and coins must be of the highest artistic quality.

Joel Iskowitz joined the U.S. Mint’s Artistic Infusion Program as a designer in 2005. Having created over 50 U.S. coinage and medal designs issued in the last decade, he is the most prolific U.S. coinage

designer of the recent era. Iskowitz had a long career as an artist before entering numismatics. Beginning in the 1970’s as an illustrator, he created album covers and postage stamps – over 2,000 designs for 40 countries. He had also completed work for NASA and the Air Force Art Program.

Iskowitz is a realist narrative artist. The function of his art, he stated during a 2014 symposium, is “to distill and advance the [subject’s] story.” To achieve this, he relies on a detailed process. He begins all his numismatic work in the same way: by reading and re-reading the authorizing Congressional legislation. He seeks to understand and internalize the rationale why an honor is being conferred and the breadth of his subject’s accomplishments.

Continued

Continued

Next, Iskowitz seeks to make a first hand connection with his subject. That may involve travel to a location being depicted or meeting with individuals connected to an event. He visits the National Archives to examine images and documents. This process he describes succinctly: “Research, research and more research before ever lifting a pencil.”

For Iskowitz, every detail must be correct. Artistic license comes in the form of montage, assembling the elements of the composition, but each rendering must be

precise and exact. For example, when creating the New Frontier Congressional Gold Medal, which honors Neil Armstrong, Buzz Aldrin, Michael Collins and John Glenn, the artist considered every detail. A portion of the medal’s reverse shows the Friendship 7 capsule orbiting above the earth. To capture this accurately, Iskowitz exhaustively examined images from John Glenn’s mission notes to correctly capture the direction of its orbit and its orientation. The medal received recognition from the International Design Awards.



Iskowitz has said that, while no two projects are the same, designing a coin or medal for the U.S. Mint requires about two months to complete, including the research phase and working through the composition in dozens of variations. He holds the opportunity to design coins and medals in such esteem that they take priority over

all other projects. Congressional Gold Medals are the highest civilian honor bestowed on their recipients by the United States of America. Iskowitz designed 11 of them between 2009 and 2016, an accomplishment that has come with recognition within the field.

A final aspect of the design process of any U.S. coin is

receiving recommendation from Citizens Coinage Advisory Committee and U.S. Commission of Fine Arts, which Iskowitz often refers to collectively as “erudite national review boards.” Unlike many other artists who view this as an intrusion, Iskowitz seems genuinely to appreciate this vetting

and stamp of approval. A coin or medal design must achieve many things: historical accuracy, coinability and aesthetic integrity. The fact that all designs are selected in competition means that the one with the most resonance, the one that carries the most potent message will be selected.



*2006 American Eagle Platinum One Ounce Proof Coin Reverses
(cc) 2006/2015 (A) (J) 2013 (R)*

The selections have been prodigious. Iskowitz has designed five reverses for Platinum American Eagles, the issues released in 2006, 2008, 2011, 2013 and 2015. He has designed seven commemorative coins, nine First Spouse coins, six

quarters, four Presidential \$1 coins, and the list is still growing. Iskowitz also designed the reverse for the 2009 Lincoln Professional Life cent (his “JI” initials can be seen to the left of Lincoln’s feet).



Continued

Because of his considerable design credits for the U.S. Mint, Iskowitz is called on to speak publicly about coinage design. The significance of this work, why it is so vitally important to America and why it means so much to Iskowitz, personally, is well summarized in his own words, from a 2015 lecture at the Museum of American Finance:

“How fascinating that this art moves among the people, compared

to art that’s in a museum where people go and visit. My art visits the people and there’s no telling how it will move around. So it’s really a very vital form of communication. Each coin and medal is a repository of the history of any given culture or era. It’s also an ambassador in a way, because it carries a message and shows a culture’s finest or most moving moments.”



In 2013, Joel Iskowitz privately designed a struck Judaic award medal for the Fromer Scholar at the Magnes UC Berkeley (left), and an engraved medal commemorating Mel & Esther Wacks' 50th Anniversary (right).



This limited edition print by Joel Iskowitz, honoring George Gershwin, ties in with this year's theme of Jewish American Heritage Month: Jewish contributions to American Music.

THE FIERY SHEKEL

By Rabbi David Bockman, courtesy of
The Jewish Standard and Times of Israel



Photo source: www.breslovtorah.com

This Shabbat [in February], in the first of four special parshiyot (sections from a second Torah scroll), we read about the donation of a half-shekel coin as “kopher natsho,” an “atonement for himself his soul.” Each person was to give the same amount, which in aggregate would be used for the upkeep up the sanctuary, and which could also be used to count the people (by multiplying the total amount of shekels by two). A famous midrash explains that Moses was having a hard time understanding what was to be

given, so God showed him a fiery shekel that was produced from underneath God’s throne, just as God had shown Moses a fiery menorah to explain to him what that item was to look like.

We can easily understand why a diagram was needed to construct the golden menorah with its knops and calyxes: the verbal description is quite difficult to understand without Ikea drawings. But a shekel coin? It looks like a circle! Where’s the difficulty in understanding how to make a coin?

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That's a question Rabbi Gedalia Shor (20th century) asks in his commentary, *Or Gedalyahu*.

Rabbi Shor answered the question by noting the Talmudic teaching that the shekels collected in the desert were a pro-active spiritual investment to counteract the ten thousand silver shekels that appear in the megilla of Esther, where Haman pays King Ahashverosh for permission to exterminate the Jews. The vision of the fiery shekel was a tool to break the habit of seeing money as mere money. The physical coins, the precious metals and the sums they represent, are too easily understood in mechanical fashion, rather than understanding the underlying motivation that money can wield, the power balances that can be tipped one way or the other when money is involved, or the great evils that can be perpetrated in money's name.

If the shekels the Israelites gathered in the desert were merely money, it would not have had any impact a thousand years later and ten thousand miles away in Shushan. The burning coin, however, taught Moses that money can have either destructive power or holiness, and that it can truly make the difference for the relationships it spawns.

As Rav Shor explains, the main reading for this shabbat, *Mishpatim*, concerns some of the loftiest moral and ethical commandments. It is followed next week in parshat *Terumah* with some of the most material passages in the Torah, detailing the sanctuary's architecture and decorating. How can they be next to each other? It is only when we realize that considerations of materials and realpolitik are not at all separate from high ethical considerations that we begin to understand the Torah's depiction of how the world we live in actually works. The shekel burns, the heart yearns, and the human influence can be felt anywhere on the continuum from Auschwitz to the highest heaven.

If we remain conscious and connected, dependent on both God and each other, the holy fire can reverberate throughout generations of darkness to be there for us when we most need it, even for our survival.

If we are not careful, however, that bonfire of the vanities can engulf any aspirations we have toward our higher selves. In that case, our basest motivations will engulf our lives and what our ancestors toiled so hard to build will lie in ruins at our feet. The choice is, clearly, ours.☞

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Half Shekel of Tyre, silver. AN above the club in the left reverse field indicates it was struck during the civil year 211, which equates to 562 B.C.E.



Jewish Half Shekel of First Revolt, silver, the ancient depicts above the chalice on the obverse of the coin that it was issued in first year of the revolt (66-67 C.E.)



Jewish Half Shekel of First Revolt, bronze, ancient Hebrew inscription on reverse reads Year First - Half (69-70 C.E.)

THE INSIDE STORY OF THE N.I.S. 1 (1 NEW ISRAEL SHEQEL) COIN

by Shrmuel Aviezer

This article originally appeared in The Shekel, Volume 27, No. 3, 1994



1988, no "O" below Israel State Seal. Cupronickel (75% copper 25% nickel), 18mm, 3.5gm. Obverse engraved by Victor Huster, reverse engraved by Gabi Neumann
Photos courtesy of www.numiscorner.com



2007, with "O" below Israel State Seal. Nickel-plated steel, 18mm, 3.5gm
Photos courtesy of www.numiscorner.com

The appearance of the new NIS (New Israel Sheqel) 1 (One).- coin in circulation in September 1985 was greeted with vehement criticism by the public. They complained that it is very difficult to handle due to its miniature size which also caused its getting lost.

The NIS 1.- coin was a part of a five-coin series, which was introduced into circulation with the advent of the New Sheqel on 4 September, 1985. The soaring inflation that year, hovering around yearly 400%, necessitated taking drastic measures to curb its gallop. Thus, a new anti-inflation program was put into effect in July 1985. As a complementary technical step, it was decided to shed out three heroes

from the (old) sheqel denomination to endow the currency a slimmer look and adapt it to a more stable and practical guidance of economic transactions.

And so it was on a clear day, without a prior notice, the five coins of the reformed currency made a forceful entrance into circulation, whereas the series of nine coins of the (old) sheqel were formally in use. Although some of these coins ceased legally to be of value, they were not totally pumped out of circulation. It was imperative therefore that the new coins, especially the NIS 1.- which was worth one thousand times more than the old one sheqel, should be discernible and identifiable by the public to alleviate confusion.



The obverse and reverse inscription "YHWH D" on the New Sheqel coin were modeled from the design of a small silver coin issued for the Persian province of Judah (Yehud) pre-333 BCE.

In designing a new coin, the issuing authorities invariably consider several very important guidelines which are vital to ensure easy recognition by the users. a) A 25% difference in area from other

coins of the same metal composition, b) A diameter not smaller than 15mm and not larger than 30 mm, c) A variety of alloys.

The five new coins (1, 5, 10 agorot, NIS 1/2 and NIS 1.-) met

Continued

these guidelines in full. The size of the NIS 1.- coin (18 mm) was especially chosen to place it a far distance from the sheqel coins of the same copper-nickel alloy then in circulation: 1/2 sheqel (20mm, already annulled as legal tender); 1 sheqel (23 mm); 10 sheqalim (26 mm) and 100 sheqalim (29 mm). Moreover, it was considered safe to adopt a small diameter as experience in several European countries proved that coins with smaller diameter could be used to depict high face value, sidestepping the common custom that the higher the denomination the larger the coin.

Only the first four coins, produced in bronze alloy, smoothly flowed into circulation. The NIS 1.- had no such luck. Fierce opposition ignited harsh comments by the media. The small size of the coin contributed to nicknaming it with derisive names like midget, premature baby, cockroach, tiny, button, dwarf, saccharine tablet, zero, and acamol (which instead of curing headaches, is causing one!)

Curiously, the wave of criticism did not raise identification problems, as everyone could recognize the coin and therefore no loss of money entailed, a prime goal of the planners of the coin and implicitly achieved. The real handicap, as emerged from public complaints, was its small size. Said Yediot Achronot of 16.10.85: "It is too small to be treated seriously, it disappears in the pocket or the

wallet, it infiltrates through fingers, it hides in the corners: it is a zero, a small zero!"

The Bank of Israel currency department, in airing the problem and consulting with the Public Committee for Planning Coins & Banknotes, reached the conclusion that the size and character of the NIS 1.- coin is basically right under the circumstances and in the long run the public will come to appreciate it. Even a passing proposal to issue a larger coin to replace it was discarded because considerable time is needed to prepare such a coin which eventually would spill more oil to the bonfire of confusion.

However, in order to soothe public opinion, the Bank initiated a two-pronged course of action: (a) to renew supply into circulation of the (old) 1000 sheqalim banknote (equivalent of the NIS 1.-) when all other denominations of the shekel series were being with- drawn, and (b) to launch a crash-program to issue an NIS 1.- bank note with the same design of its counterpart in the shekel series bearing the effigy of Maimonides. The banknote was made ready within six months and immediately was placed in circulation. The banks were given the option to order either coins or banknotes of this denomination. At first the banks asked for nearly equal quantities of both, but slowly there emerged a preference of demand for the coin rather than the banknote.

Continued



Obviously, the public had nurtured an affinity to the new naughty little coin, especially after the bulk of the old sheqel coins had been withdrawn from circulation causing the NIS 1 - coin to be quite conspicuous. The supply of the banknote was eventually discontinued as the demand thereof waned.

Five years later, within the framework of a poll undertaken by the Bank of Israel as regards the issue of a NIS 5 - coin one question was inserted aiming to probe the attitude of the public vis-a-vis the NIS 1 - coin. The surprising reaction, as against the furor which raged when it was first issued, showed that some 80% of those interviewed

liked the coin, being handy and identifiable!

This article ends with a front page story from "Haaretz" (Jan. 25, 1988) entitled "The sheqel as hard currency – repels shrapnel that hit soldier." An Israeli soldier, in a clash with terrorists on the Lebanese border, was saved from serious injury after shrapnel which hit an NIS 1 - coin, which was in the pocket of his trousers, was repelled and did not penetrate into his body. "The sheqel is indeed a hard currency," murmured the soldier who escaped injury. How does the saying go? "He who saves one soul saves a whole world!" 🌍

Note that the currency sign for the new sheqel (₪) is a combination of the first Hebrew letters of the words sheqel (ש) and hadash (חדש). This is the symbol that we use at the end of each article in The Sheqel.

VISIT OF KAISER WILHELM II TO PALESTINE IN 1898

In 1898 the German emperor Wilhelm II (1859-1941) and his wife Augusta Viktoria made a triumphal entry into Jerusalem as multitudes gathered at Jaffa Gate to welcome the Prussian King and German monarch. The visitor left his mark on Jerusalem. He inaugurated the German Lutheran Church of the Redeemer and amongst other things donated a large sum of money for the construction of the Bikur Holim Hospital.



Church of the Redeemer

During the royal visit to Jerusalem, Wilhelm also laid the cornerstone for the later construction of Augusta Victoria (named after his wife), a complex on Mt. Scopus that would later become a church, hospice and hospital. Until the late 1920s Augusta Victoria also served as the residence of the British High Commissioner for Palestine until he moved to Armon HaNatziv.



Emperor Wilhelm II enters Jerusalem

A particular purpose of the travel to Palestine was the inauguration of the Lutheran Church of the Redeemer in Jerusalem. Built on land given to King William I of Prussia (after 1870 Kaiser Wilhelm I) in 1869 by Sultan Abdülaziz of the Ottoman Empire, the church was constructed from 1892-1898.

For the dedication of the church, the Kaiser Wilhelm II entered the city on horseback through specially made ceremonial arches, one a gift of the Ottoman Empire and one a gift from the local Jewish community. The church was dedicated on 31 October, Reformation Day, 1898. At the dedication, Wilhelm said "From Jerusalem came the light in splendor from which the German nation became great and glorious, and what the Germanic peoples have become, they became under the banner of the cross, the emblem of self-sacrificing charity."

When Theodor Herzl heard that Kaiser Wilhelm II planned to visit Jerusalem, he purchased a ticket. Herzl hoped that if they met on the soil of the Holy Land, he might be able to win the Kaiser over. On November 2, 1898, Herzl met with the Emperor in Jerusalem--that is today the site of Ort Oleiski -- to discuss Zionist issues. But, Herzl wrote in his journal that "he didn't say 'yes' and he didn't say 'no'."

Many medals were issued to commemorate the Kaiser's trip. Here are some of them:







Edge inscription on above medal: SEGGENMUNZE PALASTINA



POLISH MATZAH MONEY PASSOVER COUPONS IN POLAND

By Tony James

Why is this night different to all other nights? While most Jews join other members of their family and celebrate the Seder Passover together, there have been and still are some for whom this night doesn't differ to other nights. There is still not enough food to put on the family meal table and food for a special occasion is the farthest thought from their minds. The Jewish community has a reputation for looking after its own and the Seder celebration is such an example. In times of famine, depression and war, the Jewish relief organisations have made extraordinary efforts to provide families with the ingredients for basic needs to celebrate this night of nights. The Polish Jewish communities provided coupons or vouchers that enabled the beneficiaries of this support to obtain flour and sugar the ingredients for making the matzah bread.

POLISH HISTORY IN BEFORE

Jews began to settle in Poland during the 14th century although there are earlier mentions of Jewish activity in Plock as far back as the 11th century. The city of Warsaw became the capital of Poland in 1596. Even at this early date, the Polish inhabitants of Warsaw were hostile toward Jews; the first anti-Semitic pogrom occurred in 1483 when they were expelled by Boleslaw IV, Duke of Mazovia. Again, in 1525, Janusz III drove out more. Between 1527 and 1768, Jews were officially banned from the city. As a result, Jews lived in jurydykas (privately owned settlements) on the city's outskirts. After 1572, Jews were allowed to enter Warsaw during conventions of the national parliament and of the Council of Lands. Gradually, they

resettled in the Praga district that centred on Szeroka and Petersburska streets (now Jagiellonska and Kłopotowska). According to the 1765 census, 2,519 Jews inhabited Warsaw and this number increased after Jews were officially granted basic residency rights in 1768.

More organized persecution of the Jews began after Poland's first partition in 1772. Three years later, Marshall Lubomirski ordered the looting of Jewish shops and the destruction of homes and shops in Nowy Potok and Nowa Jerozolima districts.

A Jewish cemetery was established in Praga in 1780 and, by 1792, a Jewish middle class began to emerge, consisting mainly of businessmen, hoteliers, and artisans. Entrepreneurs, acting as moneylenders and army suppliers, also flourished. This new class ran prayer meetings, charitable associations and appointed leaders to take care of taxation and legal affairs. By 1799, the Warsaw Jewish Community was officially established.

Many Warsaw Jews participated in the Kosciuszko Polish Uprising against the Russians (e.g. the Berek Joselewicz-led cavalry regiment) during the partition period. Hundreds were killed when Russian troops later massacred its Jewish civilian population.

Year	Jewish Population in Warsaw
1792	6,750 (8.6% of the city's population)
1804	11,630
1816	15,600
1820	22,000 (22%)
1856	41,000 (26.3%)
1887	150,000 (34.3%)
1910	337,000 (38%)
1914	337,000 (38.1%)
1917	343,000 (41%)
1921	310,322 (33.1%)
1931	352,659 (30.1%)
1939	337,000 (29%)

In 1805 restrictions were being placed on Jews in Poland and by 1809, despite the establishment of their own quarter, Jews were subjected to attacks by Poles. The Jewish community was granted permission to create its own cemetery in 1806, in what is now Okopowa Street. The same year, the first progressive synagogue opened on Daniłowiczka Street.

Only professional, assimilated Jews were permitted to live in the city and even this was on condition that they agreed to wear European-style clothing and send their children to ordinary schools. Thus, the first three state elementary schools for Jewish children had opened by 1820.

GROWTH OF THE JEWISH SOCIETY

In 1830, Warsaw's Jews took part in the November Uprising and formed the Jewish City Guard. In 1861, Jews participated in further patriotic demonstrations and, famously, Michal Landy (1844-1861) died in a hail of bullets on Zamkowy Square, having picked up a cross dropped by a Catholic. As they had in the 1790s, Jews participated in the Polish Rebellion against Russia in 1863. Jewish leaders, until the end of the 1860's, were mainly Orthodox. By the late 19th century, however, Hasidism had spread throughout Warsaw. Nearly 200 of its synagogues were Hasidic, and 90% of all Jewish children attended heder (rabbinical class) so that, by 1896, 433 hederim existed in the city. Despite this, assimilation became popular amongst the young and many Jews began converting to Christianity. In fact, Warsaw had the highest conversion rate of Jews to Christianity anywhere in Eastern Europe.

Praga's famous round synagogue, built in 1836, was one of only six circular buildings in the whole of Europe. (It would later be used as a delousing centre by the Nazis.) The Great Synagogue situated in Tlomackie Square, which was used by the Progressive Jews and attracted the wealthy, the middle classes and the intelligentsia, is considered by many to have been the most beautiful synagogue in Warsaw, until it was blown up by the Nazis in May 1943. Polish was the language of choice, unlike the Nozyk Synagogue where Yiddish was spoken. Completed in 1878, the synagogue could hold 2,400 people. It also had a large hall, meeting rooms, an archive, a library and a school. The main Judaic library was erected next door in 1936; today the same building houses the Jewish Historical Institute. Yet most of Warsaw's synagogues were small, often private, prayer houses located in the courtyards of tenements.

During the late 19th century, Jewish bankers developed monopolies in the sale of salt and alcohol. More than 50% of the city's commerce and of those involved in crafts were Jewish. Another pogrom against Warsaw's Jewish inhabitants took place in 1881. Mass migrations from Lithuania, Byelorussia and the Ukraine following pogroms in the 1860s and 1880s were the main cause as the swelling Jewish population incensed the locals.

The first Jewish printing house in Warsaw had already started operating in 1814. Yiddish and Polish weeklies emerged between the 1820's and 1880's. Warsaw became the centre of Hebrew publishing in Poland and home to many famous writers, including Isaac Bashevis Singer, Shalom Asch, I.L. Peretz, David Frischman and Nachum Sokolow. The Jewish Museum opened in 1905, featuring the Berson Judaica collection.

Zionist groups flourished in Warsaw in the late 1800's. However, Zion opened its own modern heder in 1885 and the first conference of Zionists was held in Warsaw in 1906. Its rival, the Bund (Jewish Socialist Movement) helped promote Yiddish culture, was fanatically opposed to Zionism or the revival of Hebrew, and was popular among Jewish workers. One of its members, Baruch Szulman, died in an assassination attempt on a Tsarist policeman in 1906. The Makabi Sports Club opened its doors in 1915 and the first national Zionist conference of the Mizrachi was held in Warsaw in 1917. The main political struggle was between the Zionists, and Orthodox-Hasidic groups which had joined together and formed Agudat Israel.

A Jewish children's hospital was built in 1876 and a further Jewish hospital with 1,174 beds was built in 1902 on Dworska Street. The

Orphans Aid Society founded an orphanage in 1912, under the management of Janusz Korezak, for around 100 children on Krochmalna Street.

DESTITUTION OF MANY JEWS IN POLAND

At the beginning of the 20th century thousands of Jewish refugees came to Warsaw escaping the Russian pogroms. This immigration continued during World War I and by 1917, there were 343,000 Jews living in Warsaw, about 41% of the total population. One of the major problems was that many Jews were unemployed. This was a source of social friction in a city that had a population of 1.3 million crammed into an area of 54 square miles. The resulting conditions saw many destitute Jews dependent upon communal support for food, clothing, medical care and shelter. The local Jewish communities in the war zone had no resources to help these destitute refugees and so the burden fell upon overseas Jewish organisations such as the Hilfsverein der Deutschen Juden, (German Jewish Relief Association) established in 1901 and the Israelite Alliance (Israelitische Allianz zu Wien) both of which assisted Jews from the Russian and Ottoman

Empires. The other organisation was the American Jewish Joint Distribution Committee (The Joint) established in 1914 and which operated in the war zones until 1917 and the entry of the US into the war. Other Russian Jewish organisations operated outside the Pale of Settlement and supported Jews in the Russian interior, Galicia and Bucovina.

RATIONING

During WW1 the bread ration was 2 lbs per person per week and this was the only foodstuff usually available to the general population, the cost of other foodstuffs was prohibitively expensive, butter being 7/- a lb, flour nearly 3/- and rice between 4/- and 4/6d. While there was a bread card system in place, most of the people relied on the people's kitchens and so called kitchens for the educated classes. A report, in January 1917, indicates that around 140,000 people were fed daily by these organisations. The daily ration was 1 1/4 pints of "soup" consisting of boiled water with turnips, greens and potatoes where available, together with 3 1/2 oz of bread. In fact the winter of 1916/17 was called the "turnip winter" throughout central Europe.

An example of the deterioration of living conditions is shown by the political movement started by the

students of Warsaw who refused to wear shoes as a symbolic protest against collapsed living standards. Predominantly the protest occurred during the summers of 1917 and 1918. There was a shortage of leather due to military requisitioning and wooden clogs were also an exorbitant price. As the garment and apparel trade was predominantly in the hands of the Jews, they were made the scapegoat for the increasing prices and in particular the lack of available foot wear.

POOR RELIEF

Inspired in part by a August 31, 1914 cable from Henry Morgenthau, then U.S. Ambassador to Turkey, to prominent U.S. philanthropist Jacob Schiff requesting \$50,000 to save the Jews of Palestine, then part of Ottoman Turkey, from starvation, representatives of forty U.S. Jewish organizations met in New York in November 1914 to discuss the coordination of relief measures for beleaguered Jewish populations in central and eastern Europe and the Middle East. On November 27, 1914 they founded the American Jewish Joint Distribution Committee (JDC or "Joint"). Originally the result of a merger of two newly established relief committees, the largely Reformed American Jewish Relief Committee and the Orthodox Central Relief Committee, the Joint

was joined by a third committee, the People's Relief Committee, composed of labour and socialist groups, in early 1915. The initial purpose of the Joint was to raise and distribute funds to help support the Jewish populations of Eastern Europe and the near east during World War I.

In 1917-1919, the Bolshevik Revolution in Russia, the collapse of the Central Powers (Germany, Austria-Hungary, Bulgaria, and Turkey) at the end of World War I, and the massive and often brutal population transfers connected with the breakup and overthrow of the Ottoman Empire continued to adversely affect the ability of Jewish communities in Central and Eastern Europe, as well as the Middle East, to survive, support themselves economically, and maintain their Jewish identity.

Between 1914 and 1929, the JDC collected some 78.7 million dollars from Jews living in the United States. Intended to be a temporary relief organization, the increasing impoverishment of Jews in Eastern Europe, the Soviet effort to settle Jews on the land, and continued Arab violence against the Jews of Palestine prolonged the life of the JDC into the era of the Holocaust. In the decade after World War I, the JDC became the primary communal agency for overseas relief and rehabilitation. In addition to direct relief funding,

JDC operatives provided funding through the American-Jewish Joint Agricultural Corporation to settle Soviet Jews on the land, primarily in Ukraine and the Crimea, and fostered economic development among Jews living in Palestine through the Palestine Economic Corporation.

WARSAW SYNAGOGUE THE AND COMMUNITY

During the early 20th century there were said to be some 442 synagogues and prayer houses for a Jewish population of 350,000. The Jewish Community Centre was situated at Grzybowska 26 which also had a synagogue inside the building. Built in 1898, the building was destroyed during WW2 and a new Jewish community centre is located at Grzybowska 2 next door to the Nozyk synagogue.



Jewish Community building at Grzybowska 26 in Warsaw built 1898 pictured in the 1930s

THE VIGNETTE ON THE COUPONS

The building pictured on the notes is the Administration Building of the Warsaw Jewish Community, situated at No. 26 Grzybowska Street, Warsaw built in 1898. The building contained offices and meeting rooms as well as a synagogue. The centre was destroyed during the ghetto uprising in May 1943, a picture showing a badly damaged building is dated May 1943



*Badly damaged Warsaw Jewish
Community Centre*

There is a round rubber stamp on the back of the pink and brown note reading Commission for the Distribution of flour and bread Region XIV the number also being on the four corners of each coupon and in the centre of the sugar coupon attached to the note for two kilo of Matzah.

LANGUAGE OF THE COUPONS



The notes are printed on one side only, the engraving and printing, done on tan paper, of high quality. Note 1 for Matzah only (light green on tan), 5 7/8 x 4 1/4 in. Top line in Polish – Commission for the distribution of flour and bread; within ribbon in Polish – for the city of Warsaw and suburbs; to the left of the building in Polish - Daily card for 225 grams or 17 1/2 lot Matzah; to the right of the building – the same in German; under the building in Polish and German - Valid only on.....1916; to the left of the word WARSZAWA (Warsaw) in Polish – Not valid without the date being filled in; the same is written to the right in German; below the border to the right is the name of the printer B. Witz Warszawa; at the very bottom of the note in Polish- Signature of recipient..... Address



NOTE 2 (Pink and Brown on tan paper, black lettering), 6 7/8 x 4 1/4 in. Translation: Top line in Polish: Commission for the Distribution of Flour and Bread, within the ribbon in Polish: For the city of Warsaw and Suburbs, to the left of the building in Polish - Card for Matzah Flour 2 Kilogram - 4 Lunt 281 2 1 Lot

Similar note available: Matzah 1800grams - 4 Lunt 13 1/2 Lot, From April 17 to 25 1916 inclusive, to the right of the building - the same in German, under the building in Hebrew, card for Matzah, two kilogram - 4 Lunt 281 2 1 Lot Flour

Similar note available: 1 Kilogram 800 gram - 4 Lunt 13 1/2 Lot Matzah, For the Holiday of Passover from 14th Nisan until 21st 5676, From 174 to 254 1916 inclusive, below the border to the right is the name of the printer - B Wirtz, Warszawa, at the very bottom of the note in Polish:

Signature of recipient - Address - the attached coupon to the right of the note reads: Warsaw, Coupon for Sugar (Polish)-14-, Sugar Coupon (German), 21 1/2 Lot - Coupon for Sugar (Hebrew) - 275gram

The weights used, in addition to the metric ones, are those in use in Poland at the time:

32 Lot = 1 Lunt, 1 Lot = 12.8 gram, 1 Lunt = 405.5gram.

OTHER MATZAH COUPONS



Vienna 1918, Austrian matzah coupon for 1 kilogramm. Translation: Israel Jewish Community Vienna, Mazzoth - reference card for the budget district. This card entitled the presenter on payment of the prescribed price, the delivery of 24 bread and flour 15 card sections along 39 sections for 1 kilogram mazzoth for upholstery of 1 kilo at point of sale.

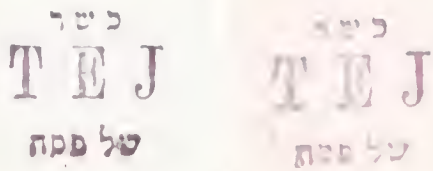
The voucher is stamped: Siegmund Eisinger, Spezeroi- u. ken amwaren, Vienna II, Vereinsgasse No. 26. The high percentage of Jewish inhabitants in the suburb of Leopoldstadt in Vienna post war led to the area being called Mazzesinsel

(Matzoh island) significant as the district twinning with New York City borough of Brooklyn in 2007.



Polish Coupons for 1918: 6 coupons for Bread, Passover Bread, Festive sugar, and a coupon for potatoes that has been cancelled. The coupons numbered 1-6 are domiciled or include a plate reference number 64: 2 lbs bread, potatoes-cancelled, ¼ bread, Maca-Passover bread, Cukier – sugar & swiateczny - Festive sugar.

Block of four 10 cent stamps fund raising for: Help the Orphans and poor of the Great Charity Chaye Olam in Jerusalem. Matzoh Fund. These are still being issued as a fund raiser in booklets on the web.



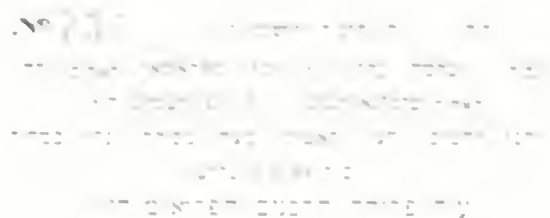
Hungarian Kosher tokens for Passover 1943: "TEJ" in red and blue. With certificate, dated 15 April 1940, regarding racial origin, war situation in Hungary, and special milk issued to Jews practicing religion for Passover 1943.

And in Jerusalem:

The writer's collection continues to grow and while some of the tokens mentioned in this article have origins outside Poland such as Vienna in Austria, Hungary and Jerusalem, the genre is sufficiently esoteric to include examples recently added to the collection. The latest being one issued by Dr. Moshe Wallach in Jerusalem during WWI to those who could not afford unleavened bread for the Passover celebration. Redeemed at the merchants Schlomo Elba, Joseph Solomon, the Cohen and Siminowitz Bros and R.L. Kuperschmidt asking them to supply the bearer with ½ rotel (the weight)



of clean matzah for the price of 15.30 (75.80) grush (still considered a horrendous amount by Dov Gienachowski in his article in the Shekel).



Dr Wallach destroyed the tokens which were returned to him, thus all that survived are rare. This uncirculated token is #730 and does not have the seal of Dr Wallach and thus is either a trial note or one that he forgot to handstamp. All tokens observed, have serial numbers in the

700s. Dr Moshe Wallach opened the Shaarei Zedek Hospital in Jerusalem in 1902 and retired as director at the age of 80 in 1946. A well-known and respected dignitary in Palestine and later Israel.

A reminder:

The city of Warsaw was a centre of Jewish life for centuries in Europe, the Jewish Community Centre represented a vibrant community before it became a symbol of defiance of Nazi oppression during the uprising in 1943. These matzah tokens are a stark reminder of dark times for European Jewry during WWI, however they pale in significance to what was to come, commencing just 15 years later in 1933.

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Tony James lives in Sydney, Australia and writes for the Australasian Coin and Banknote magazine. He is a numismatic curatorial volunteer at the Sydney Jewish Museum. His interest in Jewish and Israeli numismatics led him to join AINA some years ago. This is his first contribution to the Shekel.

WONDER WOMAN IS AN ISRAELI!



“Wonder Woman,” starring the Israeli actress Gal Gadot, has become the biggest non-sequel superhero movie ever, beating out the 2002 version of “Spider-Man.” The movie earned over \$400 million in the United States, and has passed \$800 worldwide. The photograph shows Gal Gadot with Israeli President Reuven Rivlin, Los Angeles, November 2017.

Gal Gadot was born in Petah Tikva in 1985. Her father is a sixth-generation Israeli. Her maternal grandparents were born in Europe; her grandfather, who was imprisoned in the Auschwitz concentration camp, survived the Holocaust, and her grandmother left before the Nazi invasion. Gadot has stated that she was brought up in a “very Jewish, Israeli family environment.”

At the age 18, Gadot won the 2004 Miss Israel beauty pageant. Gadot went on to lead international campaigns as a model for Gucci fragrances and Jaguar Cars. She has been featured as the covergirl on Cosmopolitan, Glamour, Bride Magazine, and Entertainment Weekly. In 2013, her combined annual modelling and acting salary was estimated at NIS 2.4 million. And in April 2012, Shalom Life ranked Gal Gadot Number 5 on its list of “the 50 most talented, intelligent, funny, and gorgeous Jewish women in the world.”

Gadot served for two years as an enlisted soldier in the Israel Defense Forces, as a combat trainer. She said of her time in the army: “You give two or three years, and it’s not about you. You learn discipline and respect.” She says that her background helped her to win the role of Gisele in *Fast & Furious*: “I think the main reason was that the director Justin Lin really liked that I was in the military, and he wanted to use my knowledge of weapons.” 2011 brought her back to *The Fast & the Furious* franchise, reprising her role as Gisele in *Fast Five*, and in 2013’s *Fast & Furious 6*, Gadot performed her own stunt work in these films.



*2016 Canada 10 Dollars, Matte Proof, 34mm, 15.87 gm., 9999 fine silver, 15,000 mintage limit. Issued to commemorate motion picture *Batman v Superman: Dawn of Justice*.*

Gadot played Wonder Woman in the superhero movie *Batman v Superman: Dawn of Justice* (2016). She received swordsmanship, Kung Fu kickboxing, capoeira and Brazilian jiu-jitsu training in preparation for the role. In 2017, Gadot starred in a solo film for her

character, *Wonder Woman*. She reprised the role in the ensemble *Justice League* film which was released later in that year. In 2017, Gadot was also invited to become a member of the Academy of Motion Picture Arts and Sciences.®

Source: Wikipedia



*2018 Canada 100 Dollars, Proof, 27mm, 12 gm., 583 fine gold, 2,500 mintage limit. Issued to commemorate motion picture *Justice League*.*

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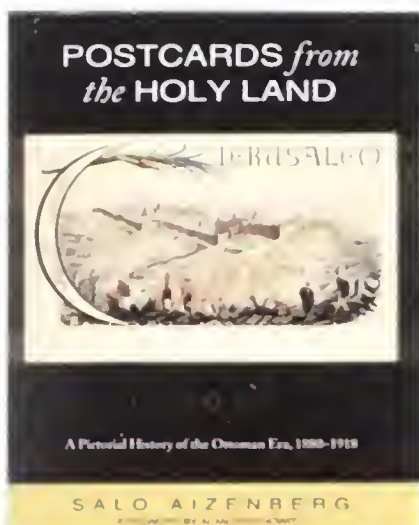
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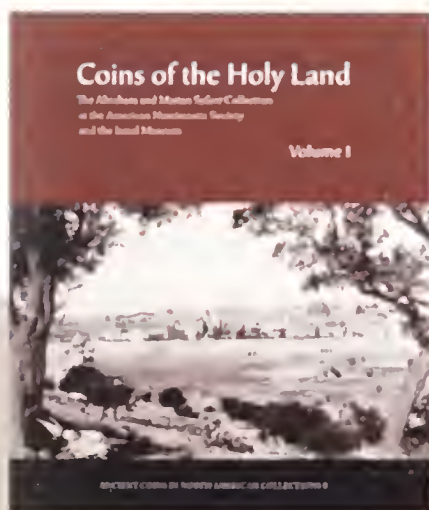
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The journal, *The Israel Philatelist*, is published 6 times a year.



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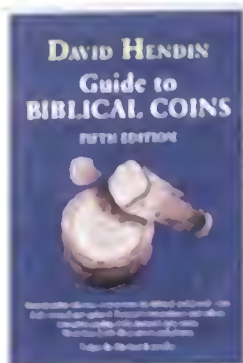
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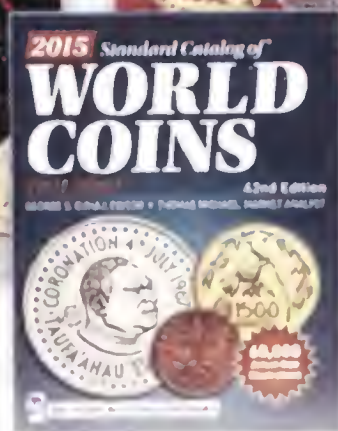
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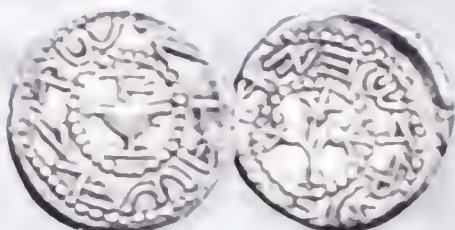
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